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Essays, Expositions, &c.

SECTS AND HERESIES OF THE CHRISTIAN CHURCH.

No. 5. EPISCOPALIANISM.

(Continued from page 52.)

THAT during the miraculous, or embryo state of the Christian Church, when, for obvious reasons, supernatural powers were given from the risen and glorified Redeemer, there were numerous office-bearers for special purposes adapted to that very peculiar time, cannot be questioned by any candid reader of the New Testament. Who can deny that the King of the church "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ?" (Ephesians iv. 11, 12) Who can doubt their existence in the church at Corinth, when we read of one having "the word of wisdom," of another possessing "the word of knowledge," and of others who exercised "faith" in some special manner, "the gifts of healing," "the working of miracles," "prophecy," "discerning of spirits," "divers kinds of tongues," and the interpretation of tongues?" It is also distinctly stated that these numerous offices were instituted by God himself. "And God hath set [placed, or constituted] some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Corinthians xii. 8, 9, 10, 28) These offices it is evident, were for the most part, of a miraculous kind, and could not, in the nature of things, continue as parts of the more permanent officialism of the church. They were called into existence for a special purpose, and, in keeping with that purpose, they possessed special endowments; yet from the very fact that they were *special*, they could not continue

beyond their own required period. In these offices, however, there is no proper Episcopacy, and none of its more accredited advocates have attempted to extract a *permanent* Episcopalianism from a precedent so evidently special and temporary.

But when the Church of God began to assume a more solid character, and to enter upon its permanent condition, then the standing offices,—those that were intended to be *fixed institutions*,—obtained an accredited place in Apostolic arrangement. These were distinctly mentioned, and their qualifications described with a characteristic minuteness, that excluded the idea that any other than these were to be of permanent continuance. And it is a fact as significant as it is conclusive against the plea for an Episcopacy, that while the offices and qualifications of Bishops [overseers, Elders] and Deacons, are given with a studied care and great particularity, (1 Timothy iii. 1–13; Titus i. 5–9; 1 Peter v. 1–5) there is no mention made of anything approaching the character of *a ruling clergy*. The office is nowhere indicated,—its qualifications not anywhere described,—nor its existence even recognized. But had an Episcopacy been a divine appointment, doubtless we should have found it plainly described in God's own book, and with as much minuteness, at least, as the lower office of deacon. It seems remarkable that the humbler should have received so large a share of attention, while one of the higher offices of the Episcopal ceremonial is never mentioned at all; nor can this be satisfactorily explained on any other ground than that *a ruling Bishop* was never intended by the Lord of the church.

This view of the subject receives strong confirmation from the offices mentioned by the apostle Paul when writing to the Philippians. His epistle to those saints was one of the latest he ever wrote, and it is fairly presumable that the christians there had been formed into a permanent church order, and had among them the duly appointed officers proper to that permanent state. But what officers did the apostle address? And whom did he name as bearing office there? He addresses "all the saints which are at Philippi, with the Bishops [pastors, or overseers] and Deacons." But if there was a *third* officer, why was not he addressed also? If, however, there was no *third* officer, how can it be accounted for that an apostolic church had assumed a permanent condition without that *third* officer but on the ground that such an officer was not of apostolic appointment?

With this view of the case the instructions given to Timothy perfectly agree, for that evangelist, who held an intermediate position between the apostolic institute on the one hand, and the pastoral on the other, received from his superior no advice respecting a *third* officer. He was minutely instructed as to the qualifications of Bishops [Pastors] and Deacons; but no other officer is even named. Hence, it may be safely inferred, that no other officer was ever intended.

The identity between the Pastor [Bishop] and Elder [Presbyter], is established by Paul in his instructions to Titus, whom he left in Crete, that he might, among other necessary duties, "ordain elders in every city," whose qualifications he proceeds very minutely to describe,—(Titus i. 5–9) "For" says the apostle, "a bishop must be blameless," &c., that is, the elder referred to in verse 5, he, being the bishop or pastor, was to be blameless, "holding fast the faithful word," &c.

This also confirms the belief that Pastors and Deacons were the only officers intended in the permanent condition of the church. The "angel" of each of the seven churches addressed in the book of Revelations, was the Pastor or overseer, and the official representative of the church with which he stood connected. Dr. S. T. Bloomfield, himself a vicar in the Church of England, says of the angel [*to angelo*]. "By this is meant the presiding minister of the Ephesian church, whether Bishop, or by whatever other name called." (Revelations ii. 1) And the commentator Pyle supports this interpretation when remarking on the angels of the churches, that they were "pastors, ministers, or chief guides, usually called, in the Jewish language, 'angels of the churches.'" This evidence is sufficiently conclusive against *a ruling Bishop*, in other words, it is proof against the scriptural origin of Episcopacy.

The most pernicious consequence of an Episcopacy is, that when left to its natural action, it eventually makes the clergy everything, and the people nothing at all. Power, and that too, at times, of the most absolute kind, is grasped by the superior Priest—the ruling Bishop—while the people, being deprived of all influence, are left at the mercy of their ecclesiastical rulers. As power generates pride, *a proud clergy* is the invariable result. Hence the insolent declaration of Archbishop Laud, that *he hoped to see the time when ne'er a Jack Gentleman in England, should dare to be covered before the meanest Priest!* This was but the hope of *a perfect Episcopalian*, who, inflated with the spirit of his own ceremonial, would not be satisfied until every man in the land became a slave.* But a grosser departure from the simplicity and humility of Christ, can scarcely be conceived, for it is evident that *the churches* and not the priests were the centre of power. They chose their early officers (Acts vi. 2, 3) — they were to judge offences (1 Corinthians vi. 1–6)—they were to appoint their own messengers (1 Corinthians xvi. 3; 2 Corinthians viii. 19–23)—and in their combined capacity they were to be "the pillar and ground of the truth." (1 Timothy iii. 15) In submission to legitimate discipline they were to "obey them that had the rule over them;" (Hebrews xiii. 17) but in the exercise of that necessary authority, the rulers themselves were strictly warned against "being lords over God's heritage," so jealous were the apostles of any abuse of official power.

This absorption of power is the invariable rule wherever the Episcopacy is unfortunate enough to be allied with the State, for there *the people* are mere ciphers, and the ruling Bishop is Lord of all. In the appointment or the elevation of Bishops—the transfer of the clergy—the selection of ministerial candidates,—and even the choice of their own parish priests,—the people are nothing,—"dumb dogs, that cannot bark." It is so, with few exceptions, throughout the whole of Europe,

* Even *Associations*, and similar gatherings, require to be closely watched, or they will insensibly,—little by little,—become centres of dictation to the churches, and "lords over God's heritage." *All legislative action resides in the churches and nowhere else.* But when a power or a party beyond themselves,—whether "Committee," "Union," or whatever else it may be called, assumes to form rules for church action, then adieu to the independence of the churches, if they submit. From that moment they part with their liberty and consent to wear the badge of Popery, though placed upon them by Protestant hands.

whether Protestant or Papal. The ruling Bishop is paramount, while the people, deprived of every church prerogative, are left with but the lowest form of ecclesiastical life—*that of having to pay!*

But Episcopacy in alliance with the State is an accident, and wherever found apart from this depraving connection, it bends to the better influences of society around. As a form of church government it is evidently far from being an Apostolic institution; yet, when in alliance with voluntary action, and not with State corruption, even Episcopacy can become useful. The Protestant Episcopal Church of America is among the most fruitful of that land; but then it should be remembered that it has "*as yet* no archbishops, deans, archdeacons, or rural deans,"*—that the power of the Bishop "appears checked on every side, not only by prevailing democracy, but by the constitution and canons of the church itself;"†—that "the churches choose their own pastors,"‡ and that "to be a bishop with us [Americans] is quite a different thing from holding that office where bishops live in palaces and have princely revenues." ‖ In an atmosphere so free from State control, whatever is ambitious in its own nature is held in healthy restraint; but this is owing, not to Episcopacy *per se*, but to influences that frown upon and forbid the pride of ecclesiastical supremacy. Surrounded by popular power and free institutions,—with no State patronage to tempt cupidity,—and depending as much as all other sects upon its own exertions for life and enlargement,—it is driven to cultivate the virtues of earnestness, devotion, and zeal, as conditions of success. Having nothing to expect from the State, it courts of necessity the suffrages of the people, and by them, under God, it is able to present an honourable example to the Episcopacy of the whole world.

From the foregoing remarks it may with great propriety be inferred, that the humble pastor who is thoroughly devoted to God in the work of his church, is the best type of the Christian Bishop; and that he who in the ministry, labours most for Christ and souls, is the truest representative of the APOSTOLIC SUCCESSION.

W. S.

* "The American Church," &c. page 174. By H. Caswall, M.A. 1861.
† Caswall. Page 171.
‡ "Baird's Religion in the United States," page 501.
‖ *Ibid*, page 506.

SPIRITUAL REJOICING AND TRUST IN GOD.

BY EDWARD TOPSELL. 1599.

"Be glad then ye children of Zion, and rejoice in the Lord your God, for He hath given you the former rain moderately," &c.—JOEL ii. 23.

LET us not rejoice in our works, (Luke x. 20) nor in the world, which is transitory; nor in riot, which is but labour; nor in riches, which

are but vanity; nor in eating, which is but necessity; nor in garments, which are but shadows of sin; nor in any thing but in God, who hath registered our names in the kingdom of heaven. Let us also rejoice with *John the Baptist*, (John iii. 29) that we have heard the voice of the bridegroom, that his gospel hath been preached to us, his grace have been poured on us; his blood hath been shed for us; his death hath redeemed us; and that He hath bought us to serve Him without fear all the days of our life. *The rain of righteousness.* This is the first reason of his exhortation to joy; for as before they had wanted fruits through want of rain—so they had wanted goodness through want of grace; and now He promiseth both, namely, righteousness and fruitfulness, for this *rain of righteousness* doth signify abundance of righteousness: wherein by the metaphor (rain) I might tell you from whence cometh grace, righteousness, justification, and sanctification; from above as the rain doth, and many other ways I might urge the figure; but I rest not in figures, I will go to the plain words. And seeing in the first place He promiseth them the rain of righteousness, we may note that religion and holiness are better for the church than any riches. (Proverbs xxviii. 6) There is not any thing more needful for a man than to live under the wings of God; and there is not any thing more needful for him that liveth under the wings of God, that is, in his church, than the knowledge and practice of the pure worship of God. The paradise where *Adam* was; the riches of *Solomon;* the peace of *Augustus Cæsar;* the glory of *David;* or the pomp of *Agrippa*, are nothing so needful for the church, as are preaching and hearing, and praying and weeping. *David* was never farther from God, than when he was most at ease: the rich man was never so near distress as when his barns were fullest; the Israelites were never in more danger than when they were pampered with quails; and *Noah* was safer in the ark, than on dry land. So are we all in better state when the world think us to be miserable, than when its people judge us to be happy. The reasons: First, because the things of this life do drown us in miserable temptations, (1 Timothy vi. 9) but religion quieteth the mind, establisheth the conscience, driveth away the devil, cutteth off many sins, is ready for death, and is assured of salvation.

Again, all the good we receive by abundance is this: that we shall have no consolation in the life to come, and therefore God hath better provided for us, that we should live here in poverty, and ever after in glory, rather than here a little while in riches, and ever after in hell fire. Let us therefore bestow all the labour we can that we may grow in graces, (1 Corinthians i. 5) thereon adventure thy money, for thy merchandise shall be warranted. Buy true religion wheresoever thou canst obtain it. The ministers are the men that have it; prayers are the means to get it; and the church is the place where thou mayest buy it. The persons are noted, thou mayest easily find them; the means are cheap, thou mayest speedily use them; the place is near, thou mayest quickly and often go for thy store. Oh, travail for righteousness, and grace, and holiness, for all these are sold together. Be not poor in religion, but rich, that thou mayest rather be able to give than to receive. As there be some very poor, and make no spare for age or sickness; so there be some which have little or no religion, which only take so much as will save them from present danger of

law or infidelity, and never think what they shall do when they come to their graves. Yet let these be also warned, that they labour to be rich in religion, for a poor man may be rich in righteousness; and a rich man may be poor in goodness.

Again, let rich men especially look to themselves, (James v. 1) for they for the most part esteem more of gain than of grace, and of a great gentleman though he be an infidel, than of a poor and true member of Christ. Let them remember how few good rich men are named in the Scriptures; and let them always set before their eyes that most dreadful saying of our Saviour, *It is easier for a gable* to go through the eye of a needle, than for a rich man to enter into heaven.* Let them be liberal to good uses, courteous to every Christian, sparing in all expenses, humble in all authority; not gorgeous, but clothed with Christ; not covetous, but open-handed; not ambitious, but content with their place; and not infidels, but as far exceed other in faith as they do in wealth.

He shall give you the first rain. In those countries they had ordinarily two rains in the year especially desired, whereof the first was most acceptable when they first sowed their seed: and the latter rain was in the spring of the year, which is here called the first month. Let us therefore learn to fear the Lord, by the consideration of rain (Jeremiah v. 24) for He reserveth for us the appointed weeks of harvest. Methinks that every creature of God, doth so admonish us of our duty, that not so much as the little drops of rain, but they teach us to fear Him. Oh! that our souls could so thirst for the mercy of God, as the earth thirsteth for the water drops, or the grace of God might so fall from heaven upon our hearts, as the rain doth issue from the clouds upon the ploughed land!

* Gable or cable-rope, which is believed to be the true intention of the metaphor in Matthew xix. 24.

[Such was the plain, experimental, and faithful divinity, of near three hundred years ago. No trifling, no levity, and no ambiguity. In these modern times we have, undoubtedly, more of polish, but have we so much that is spiritual and feeding,—or so much of God in everything, as in the olden time?]—ED.

THE WORTH OF PRINCIPLE.

BY W. FAITH, BOROUGH GREEN.

AT a period in the history of a nation, when *policy* appears to be the ruling motive in the minds of the people, to the injury of all that is noble and elevating, there is scope for a vigorous advocacy of right principles. How much a carnal and selfish policy operates in our own country, as well as in other countries, at the present time, requires but a very superficial observation to ascertain. In all the divisions of society, there is the same marked disposition to yield and compromise. In the "commercial world," men will sacrifice their principles, should

commercial prosperity appear to be at all in danger, but, especially *if trade* may be advanced, will they connive at some monster evil, and shield it from every attack with vigour. In a word, dishonesty, covetousness, or sabbath-trading will be indulged, and even members of gospel churches will act upon all the questionable commercial rules in common with the "world that lieth in wickedness," as "*a necessity of the times.*"—To connive at faults in the influential, in order to retain their smile, and hold their purse, is an excusable failing in a church; and for a pastor, a deacon, or a president, to yield little points, and minor things in a COMPROMISING SPIRIT, is considered noble and large-hearted, and therefore right! But where is principle in all this?

Religion, however, is supposed to stand fast, and those who profess to be the followers of Him who spake as never man spake, and who is "the—truth," should, above all others, be men of principle. Nor, should their principles be drawn from any other source than the "law and the testimony." The Psalmist said, "I have stuck to thy testimony;" and again, "thy testimonies have I taken as an heritage for ever, they are the rejoicing of my heart." Indeed, if once we are guilty of departing from this infallible standard of faith and practice, it will prove eventually like "the letting out of water," it will be a precedent to which subsequent innovaters may consistently and successfully appeal; and which may finally issue in the errors of the Papal system! Can we then be too careful, or even too clamorous to maintain the ancient land-marks? Or can we afford to be even supine and inactive spectators of innovations so specious, that they beguile the unwary, and ere they are aware, the *friendly* sacrifice of "minor things" has identified them with all that is loose, both in profession and practice? To what will not the slightest deviation from "the right way" conduct, if continued and persisted in? In mathematics, if one line of two parallels diverging in the slightest degree, be continued, how remote they become eventually! And, if in religion, any rite is only slightly modified, and the very smallest alteration made, to what may it not lead? Error in creed and practice moves like the worm, because, generally, it could succeed in no other way. Let us "examine ourselves, then, whether we are in the faith or not:" and if we are, "let us contend earnestly for the faith once delivered to the saints." (Jude 2.)

ON PREACHING TO "SINNERS."

THERE is a class of persons who contend that it is no part of ministerial work to preach to sinners. They maintain that the gospel was intended for the "church," and not for the "world,"—that as sinners are dead in trespasses, it is useless to address them at all,—and that as the carnal mind is enmity against God, it is nothing less than casting pearls before swine to preach the gospel to those who are under the influence of that carnal mind. Hence in certain pulpits there is never a word of any kind to "dead sinners," and but a short time since a member of standing in one of those churches was heard to

deplore that his children, as they grew up to be young men and women, went away from the ministry of his own beloved pastor, on the ground that he never opened his mouth but to "the elect."

That God has an elect people, no man who fully receives the "sure word of prophecy," will question for a moment. And it is plain that to these alone the "great and precious promises,"—the consolations of the gospel,—the witness of the Holy Spirit,—and the hopes of heaven, belong. To these, the Lord's chosen people, the amazing assurance is addressed, "All things are yours;" and of these the apostle spoke when he uttered that memorable truth, "whom He hath purchased with his own blood." To feed this flock of God, to increase their knowledge, confirm their faith, and to address them with, "Comfort ye, comfort ye my people, saith your God;" are among the earliest, the highest, and the most necessary duties of the Christian ministry; and he, who as a minister, fails to "feed the church of God," proves in the fact of that failure, that he was never called of God to that sacred office.

But while admitting all this, and much more of a similar character, may it not very fairly be asked, is this *the whole* of ministerial duty? Does the Pastor fulfil his entire mission by confining his ministrations to the elect? Has he nothing,—*absolutely nothing*,—to do with the vast outlying mass of sinful humanity, that exists beyond that favoured circle? In a word, is it in accordance with the Gospel of Christ, to preach *only* to the elect? Or, is it the will of the great Redeemer, that his ministers should preach to sinners also? As this important question can only be determined by the word of God,—it being one with which human reason or mere expediency has little, or nothing to do,—to that divine authority the appeal must now be made.

1. *What was the great gospel commission concerning preaching?* No words, surely, can be plainer than these. "Go ye therefore, and teach all nations,"—or as the commission is rendered in the gospel by Mark, "Go ye into all the world, and preach the gospel to every creature." Here is the law,—the grand law,—of preaching. And can this be construed into preaching to the elect alone, without most fearfully "wresting" the law of Christ from its original meaning? And can this be done without great guilt?—Nor will it meet the point to plead that this law—this great commission—applied to the apostles alone, and ceased to be obligatory when they had passed away; because, connected with that commission there is the precious promise, "and lo, I am with you alway, even unto the end of the world." This promise and the commission plainly go together; if then the commission were only temporary, so also was the promise; but if the promise is perpetual, the commission is equally perpetual. Hence it follows, that the promise is our's, just as far as we "preach the gospel to every creature."

2. *To whom did the apostles address themselves,—to saints or sinners,—to the elect, or the world at large,—when they went forth to preach?* If it should be said that they preached to saints, then it follows that in the heathen cities there were saints upon the spot *before they had heard the gospel*; or how could the apostles have preached to them *as saints?* But if this is too absurd to be believed,—if it was manifestly an impossibility that they could be saints *before* they had heard the gospel, then

it is plain that *the apostles preached to sinners*, and is it possible to copy a better example? Can that ministry, therefore, be called an apostolic ministry that confines the institution of preaching to saints? Is this to copy Peter among the Jews, or Paul among the Gentiles? How, in any sense, could they have become "the savour of death unto death," in them that perish, had they confined their preaching to the saints? Will "saints" be among "them that perish?"

3. *How did the primitive Christians and churches act with regard to preaching?* On the first persecution those who were scattered abroad, "some of them were men of Cyprus and Cyrene," "spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." To these *unbelievers* the scattered brethren preached, and by "the hand of the Lord" they afterwards believed, but the preaching was to them while unbelievers. So with the Thessalonian church, from whom "*sounded out* the word of the Lord, not only in Macedonia and Achaia, but in every place," their faith was spread abroad. This was their "work of faith and labour of love," that extended far beyond their own circle, and carried the word of the Lord among "dead sinners," "in every place" around. The idea of confining the preaching to "the elect," was to those early saints wholly unknown. O, that modern churches would learn by their example to "sound out the word of the Lord!"

5. *What was the church to be according to the apostolic instructions given to Timothy and Titus, and to the churches generally?* Was the church to be a narrow, exclusive body—confining its regards to any *one class*—or was it to be an expansive, active body, extending its care to every class? When Paul had written to the brethren at Ephesus, who were "chosen in Christ before the foundation of the world,"—after a most beautiful display of their privileges as the "predestinated" children of God, he reminds them of the obligations of wives, husbands, children, parents, servants and masters. These were to be disciplined, taught and instructed, and turned to the best possible account in the church of God. *None were to be neglected*, but the church was to take care of the whole. So when the same apostle wrote to Timothy and Titus, he instructed them how they were to "behave in the house of God, which is the church of the living God"—what kind of men they were to appoint as office-bearers,—how the women and widows were to conduct themselves—the poor to be content—the rich to be humble, "rich in good works," and all were to labour together to preserve and extend the faith. According to these instructions the church was to "leaven the whole lump." The young and old, the rich and poor, the men and women, the servants and masters, were to be equally regarded in the attentions of the ministry. But would this have been possible had an exclusive regard been paid to any one class? In giving these instructions Paul knew well that "the elect" alone would finally be saved, but in the practical, every-day action of the church, he never counselled either Timothy or Titus, to make "the elect" the exclusive rule of action.

Hence it follows, that any ministry that preaches only to "saints" or

to "the elect," is not according to apostolic example. The apostles went and preached among "sinners;" but these modern pastors preach only to "saints"—and where the early churches "sounded out the word of the Lord," too many of the churches now say practically, "when it pleases the Lord, he will bring the sinners in without any interference of our's."

What is the result? These churches gradually dwindle away into skeletons, and then they die. Being opposed to preaching to "sinners," and confining their whole ministry to "saints" and to "the elect," as the old members pass away, few others come in to fill up the vacancies. All around there is a teeming and an *increasing* populatian, but next to none appear to take rank among "the elect." How is it? On what principle are their numbers becoming thinner and thinner? Whether they see it or not, it is this, that from them there is no "sounding out of the word of the Lord." Devotedly attached to one part of divine truth, and jealous to a proverb for the interests of "the elect," they exhibit the spirit of men who appear to be alarmed even to consternation lest *too many should be saved!* Concerned for saints *alone*, they overlook the weighty fact that before men can become *saints* they must be preached to as *sinners*.

In conclusion; the words of Toplady are quite to the point (Works, page 705.) He says, "nor is the gospel to be preached only, but preached to every creature; *i. e* to reasonable beings promiscuously and at large; to all who frequent the Christian ministry, of every state and condition of life, whether high or low, young or old, learned or illiterate. All who attend on the ministrations of Christ's ambassadors have a right to hear the gospel fully, clearly, and without mincing. "Preach it says Christ (Mark xvi. 15) publish it abroad; be its criers and heralds; proclaim it aloud; tell it out; keep back no part of it; spare not; lift up your voices like trumpets."

This is the mission of the whole church of God, but those who confine the preaching to "the elect," plainly present but *one side* of the gospel, and, without knowing it, make "the trumpet give an uncertain sound." Not so was it with the Redeemer, when he addressed *sinners* in those alarming words, "Except ye repent, ye shall all likewise perish." Not so did Peter narrow his appeal on the day of Pentecost, when he charged upon the Jews, that with "*wicked* hands" they had crucified and slain the Lord of glory. And was it not with a *sinful* Felix that Paul "reasoned of righteousness, temperance, and a judgment to come?" Plainly the gospel ministry was intended for sinners, and not for saints *alone*. If, however, some will persist in this narrow, one-sided course; if they will maintain a cold determination to preach *only* to saints, let them not forget the solemn words of God to the prophet Ezekiel, "*If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity;* BUT HIS BLOOD WILL I REQUIRE AT THINE HAND." (Ezekiel xxxiii. 8)

E. M.

Page for the Young.

BIBLE DICTIONARY FOR YOUNG PERSONS.

Second Book of Kings.

This interesting book contains the history of the Jews for a little more than *three hundred years*,—from the year 896 to the year 588 before the coming of the Redeemer. Consequently, it is drawing towards 3,000 years, since the early events recorded in this book, took place.

There are some very surprising incidents preserved in this history; such for instance as Elijah's wonderful power from God to destroy his wicked enemies (chap. 1)—his memorable ascent to heaven (chap. 2)—Elisha's miracle with the widow's oil (chap. 4)—his bringing to life the dead son of the Shunammite (chap. 4)—and the restoration of the man about to be buried, when he touched the bones of the dead prophet (chap. xiii. 20, 21, v.) As proofs of the direct power of God in connection with human affairs they are not exceeded in interest by any other events recorded in the Bible. They show us what mortal men can do when permitted to employ the power of God.

From chap. i. to chap. xvii. the book contains a contemporary history of the kingdoms of Judah and Israel; that is, to the end of the kingdom of Israel. The wickedness of the people ruined that kingdom, and God permitted them to be carried away to a far distant land (chap. xvii. 6, 18, 20, 23 v.) This kingdom had lasted from the time of Saul, the first king, 538 years; but from the period when it became a separate kingdom under Jeroboam (1 Kings, chap. xii. 16, 19 v.) it had existed 254 years. Its kings were for the greater part, among the most wicked men that ever disgraced the earth.

From chap. xviii. to the end, the record contains the history, decline, and captivity of the kingdom of Judah. The wickedness of Manasseh filled up the measure of its iniquity, and God would not pardon it (chap. xxiii. 26 v.—chap. xxiv. 3, 4 v.) Even the great piety of Josiah failed to remove the curse of God (chap xxiii. 25, 26 v.) He banished the people from the land they had so fearfully polluted, and this book carries forward the history to the 37th year of their memorable captivity. This kingdom continued for about 508 years.

Our young friends should learn from chap. xix. what fervent prayer can do. It destroyed a large army —*one hundred and eighty-five thousand men*,— without drawing a single sword, and God is the same prayer-hearing God for ever and ever.

ANSWER TO THE ENQUIRY AT PAGE TEN OF THE JANUARY NUMBER.

Dear Sir,—I have, according to your request, read carefully over the verses you referred to, namely (Isaiah, lxii. 6, 7) And in doing so, it seems quite evident that we all should pray earnestly for the outpouring of the Holy Spirit, and the hastening of that glorious time when all shall know and love the Lord. In Isaiah lxii. 1, we read, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Also, in Ezekiel

to "the elect," is not according to apostolic example. The apostles went and preached among "sinners;" but these modern pastors preach only to "saints"—and where the early churches "sounded out the word of the Lord," too many of the churches now say practically, "when it pleases the Lord, he will bring the sinners in without any interference of our's."

What is the result? These churches gradually dwindle away into skeletons, and then they die. Being opposed to preaching to "sinners," and confining their whole ministry to "saints" and to "the elect," as the old members pass away, few others come in to fill up the vacancies. All around there is a teeming and an *increasing* populatian, but next to none appear to take rank among "the elect." How is it? On what principle are their numbers becoming thinner and thinner? Whether they see it or not, it is this, that from them there is no "sounding out of the word of the Lord." Devotedly attached to one part of divine truth, and jealous to a proverb for the interests of "the elect," they exhibit the spirit of men who appear to be alarmed even to consternation lest *too many should be saved!* Concerned for saints *alone*, they overlook the weighty fact that before men can become *saints* they must be preached to as *sinners*.

In conclusion; the words of Toplady are quite to the point (Works, page 705.) He says, "nor is the gospel to be preached only, but preached to every creature; *i. e* to reasonable beings promiscuously and at large; to all who frequent the Christian ministry, of every state and condition of life, whether high or low, young or old, learned or illiterate. All who attend on the ministrations of Christ's ambassadors have a right to hear the gospel fully, clearly, and without mincing. "Preach it says Christ (Mark xvi. 15) publish it abroad; be its criers and heralds; proclaim it aloud; tell it out; keep back no part of it; spare not; lift up your voices like trumpets."

This is the mission of the whole church of God, but those who confine the preaching to "the elect," plainly present but *one side* of the gospel, and, without knowing it, make "the trumpet give an uncertain sound." Not so was it with the Redeemer, when he addressed *sinners* in those alarming words, "Except ye repent, ye shall all likewise perish." Not so did Peter narrow his appeal on the day of Pentecost, when he charged upon the Jews, that with "*wicked* hands" they had crucified and slain the Lord of glory. And was it not with a *sinful* Felix that Paul "reasoned of righteousness, temperance, and a judgment to come?" Plainly the gospel ministry was intended for sinners, and not for saints *alone*. If, however, some will persist in this narrow, one-sided course; if they will maintain a cold determination to preach *only* to saints, let them not forget the solemn words of God to the prophet Ezekiel, "*If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity;* BUT HIS BLOOD WILL I REQUIRE AT THINE HAND." (Ezekiel xxxiii. 8)

E. M.

Page for the Young.

BIBLE DICTIONARY FOR YOUNG PERSONS.

Second Book of Kings.

This interesting book contains the history of the Jews for a little more than *three hundred years*,—from the year 896 to the year 588 before the coming of the Redeemer. Consequently, it is drawing towards 3,000 years, since the early events recorded in this book, took place.

There are some very surprising incidents preserved in this history; such for instance as Elijah's wonderful power from God to destroy his wicked enemies (chap. 1)—his memorable ascent to heaven (chap. 2)—Elisha's miracle with the widow's oil (chap. 4)—his bringing to life the dead son of the Shunammite (chap. 4)—and the restoration of the man about to be buried, when he touched the bones of the dead prophet (chap. xiii. 20, 21, v.) As proofs of the direct power of God in connection with human affairs they are not exceeded in interest by any other events recorded in the Bible. They show us what mortal men can do when permitted to employ the power of God.

From chap. i. to chap. xvii. the book contains a contemporary history of the kingdoms of Judah and Israel; that is, to the end of the kingdom of Israel. The wickedness of the people ruined that kingdom, and God permitted them to be carried away to a far distant land (chap. xvii. 6, 18, 20, 23 v.) This kingdom had lasted from the time of Saul, the first king, 538 years; but from the period when it became a separate kingdom under Jeroboam (1 Kings, chap. xii. 16, 19 v.) it had existed 254 years. Its kings were for the greater part, among the most wicked men that ever disgraced the earth.

From chap. xviii. to the end, the record contains the history, decline, and captivity of the kingdom of Judah. The wickedness of Manasseh filled up the measure of its iniquity, and God would not pardon it (chap. xxiii. 26 v.—chap. xxiv. 3, 4 v.) Even the great piety of Josiah failed to remove the curse of God (chap xxiii. 25, 26 v.) He banished the people from the land they had so fearfully polluted, and this book carries forward the history to the 37th year of their memorable captivity. This kingdom continued for about 508 years.

Our young friends should learn from chap. xix. what fervent prayer can do. It destroyed a large army —*one hundred and eighty-five thousand men*,—without drawing a single sword, and God is the same prayer-hearing God for ever and ever.

ANSWER TO THE ENQUIRY AT PAGE TEN OF THE JANUARY NUMBER.

Dear Sir,—I have, according to your request, read carefully over the verses you referred to, namely (Isaiah, lxii. 6, 7) And in doing so, it seems quite evident that we all should pray earnestly for the outpouring of the Holy Spirit, and the hastening of that glorious time when all shall know and love the Lord. In Isaiah lxii. 1, we read, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Also, in Ezekiel

xxxvi. 37, "Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock" Also, in Zechariah, iv. latter part of the 6 v. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—I remain, dear sir, yours affectionately,

JOSEPH BOTTOMLEY,
(Aged 11 years.)

Ashton-under-Lyne,
January 30th, 1864.

Correspondence.

ON THE EVIL OF CHURCHES IGNORING THE DISCIPLINE OF EACH OTHER.

To the Editor of the Primitive Church Magazine.

MY DEAR BROTHER,—Allow me to direct the attention of your readers to a subject which I consider of great importance to the peace and prosperity of the kingdom of Christ. Does it not sometimes happen that our churches ignore the discipline of each other—that persons who may have been excluded from one church are received into another, even while lying under the sentence of excommunication? This is the more likely to occur where there are rival interests, or churches differing from each other on some points of faith and order, as open and close communion, Calvinism and Arminianism, or different shades of Calvinism. I once knew a case of a Presbyterian minister being baptized, after having been deposed by the Presbytery for drunkenness, and immediately set a preaching in the new locality as a "convert" from Presbyterianism, though the circumstances were well known to all the inhabitants. It is not to be wondered at, that he soon disgraced the Baptists, and they certainly *deserved* to be disgraced. Other denominations, I believe, are guilty of similar depredations; but as I am principally concerned with our own, I shall chiefly deal with it—if our Pedobaptist brethren, however, find my observations applicable to them in any degree, let them by all means take the benefit. It is a lamentable fact that persons sometimes profess to change their sentiments while fleeing from discipline, and find protection in a rival sect. This loose system I have always looked upon as being fraught with the most pernicious consequences.

1. Its tendency is to destroy discipline altogether. How painful to think that a minister or member should be solemnly excluded from a church of one denomination of Christians for sin, and that a church of another denomination, professing to be more scriptural in its constitution, should receive him while under censure! How unseemly for one church to assist a culprit in evading the discipline of another, or for one denomination of Christians to oppose another in maintaining the purity of Christ's house!

2. It is calculated to harden the transgressor in sin, and lead him to treat church-discipline with indifference or contempt. How different an effect would be produced on his mind, if, on applying to all the churches in a town successively, he were to find every door shut against him, until he would return and confess his fault to the church that he had sinned against!

3. It is a fruitful source of jealousies, murmurings, and animosities between churches of different denominations, and sometimes even of the *same* denomination. How is it possible for churches to live in harmony, if, notwithstanding loud professions of liberality and brotherly love, they can place no confidence in the integrity or honour of each other?

4 It gives to the world a very bad view of religion, in leading them to suppose that it is altogether a mercenary thing, and that churches act on the same principles as the men of the world, being more anxious to promote their private or party interests, than truth and righteousness.

I am convinced that if the golden rule (Matt. vii. 12) were written on our hearts, these things would not be. If a person come from another church, or even another denomination, it would be an easy thing to ask credentials. "For *us* it would be safe," and "to *them* it would not be grievous," as it would be treating them with becoming respect. Besides, they could not then say, as they sometimes have reason to do, that we receive the refuse of other denominations.

I do not say we ought to receive all who may present such certificates, because the terms of communion in the bodies from which they come may be much lower than ours, and consequently, we might be led into the absurdity of receiving back our own excommunicants; but I do think we ought to require applicants to furnish us with testimonials of good standing in the churches from which they came before receiving them into fellowship, or, in the event of their being refused, to ascertain whether they have been withheld on just grounds. —Yours in Christian love.

John Brown.

Newtownards, 3rd Feb. 1864.

BAPTISM WITH FIRE.

To the Editor of the Primitive Church Magazine.

Dear Sir,—In reference to the fulfilment of the prophesy of John the Baptist (Matt. iii. 11) "He shall baptize you with the Holy Ghost and *with* fire," there are at least three interpretations.

1. It has been affirmed (see "Tongue of Fire," pp. 34, 37, &c.) that the "cloven tongues, like as of fire, which sat upon each of the disciples" (Acts ii. 3) were the fulfilment of the baptism with fire.

2. Some understand the Holy Ghost and fire to be one and the same element, and pray that men may be baptized with the Holy Ghost, even as with fire, meaning, I suppose, that the Holy Spirit is to refine and purify the pollution and dross of the inner man, as fire will take away the dross, and leave the gold pure. So far good, but can the copulative conjunction (*Kai*) be rendered *even*, or *even as* in this text?

3. Others judging from the context, understand the "fire" to be the "unquenchable fire that shall burn up the chaff," when "the wheat shall be gathered into the Master's garner. If you will say which of these interpretations is, or is any other the true one,—You will much oblige,

An Inquirer after the Truth.

[We prefer giving some of our readers the opportunity of briefly answering this question!—Ed.]

RESIGNATION OF THE EDITOR.

To the Editor of the Primitive Church Magazine.

My Dear Sir,—It is with sincere regret, that I read in the Magazine, for this month, a notice of your intended resignation of the office you have now for nearly seven years held, and faithfully discharged as its Editor.

I have been acquainted with the periodical from its commencement, and highly approved of its principles; but since the editorial department fell into your hands this has been more especially the case. The sound judgment, and faithful adherence to truth, which you have at all times exercised, led me to hope that the church would long continue to be favoured with the services of one who could "speak the truth in love."

Fearing the time-serving spirit of the age, I trust that whoever may be the future Editor, the Primitive Church Magazine will continue to maintain the principles of the New Testament, with as much clearness and power as it has hitherto done.—I am, dear sir, yours respectfully, *March 13th*, 1864. A PASTOR.

[We hesitated about the insertion of the above, but again we thought it was due to the long-standing and unswerving fidelity of our brother to allow it to appear.—ED.]

Poetry.

THE SHEFFIELD FLOOD.

BY WILLIAM STOKES, MANCHESTER.

"Thou carriest them away as with a flood."—PSALM xc. 5.

Eternal God—unseen—unknown!
Thick darkness spreads around thy throne,
Low at thy feet let nature fall,
And Thee adore, Great All in All.

We know Thee not,—we cannot rise,
To pierce thy kingdom in the skies;
Our earth-born souls can spread no wing,
To gaze on Heaven's Immortal King.

We nothing are—we nothing know,
But sin, and poverty, and woe;
Life, at our best, is but a dream,
A floating straw upon the stream.

Dimly we read thy wondrous ways,
In this imprisoned, gloomy maze;
Dimly we hear thine awful voice,
When nations tremble, or rejoice.

We hear Thee when the thunder rolls,
And shakes creation to the poles;
We hear Thee when the angry wave,
Defies all human power to save.

We hear Thee when wild ocean pours,
A wide-spread death upon our shores;
And when tempestuous billows beat
We hear Thee from thy judgment-seat.

And when the bursting torrent swells,
A deluge through yon lovely dells;
When at the solemn midnight hour,
Death rages with resistless power;—

When sunk in sweet and silent sleep,
Whole homes are buried in the deep,
And the mad torrent, thund'ring, wild,
O'erwhelms both parent and the child;—

E'en then we hear thy voice supreme,
Above that life-destroying stream;
E'en then the voice speaks through the rod,*
"Be still,—and know that I am God."

That furious stream—that midnight hour,
Are governed by thy Sovereign power;
And helpless men, by night, by day,
Are under thy controlling sway.

What though the deluge round us roar,
And thousands sleep to wake no more;
On sea, on land,—by day, by night,
"Shall not the Judge of all—do right?"

'Tis thine to give—'tis thine to take,
Our breath, when sleeping or awake:
'Tis thine that lovely babe to save,†
And pluck it from a watery grave.

With bleeding hearts, and throbbing grief,
We seek in Thee our sole relief:
Our trembling minds on Thee repose,
For grace and strength in all our woes.

Thou Merciful, Almighty One,
On earth, in Heaven, "thy will be done;"
On Thee our fainting spirits call,
Our Father, God—our All in All.

* Micah vi. 9.

† "When morning dawned, the house was found standing a perfect wreck, with a yawning breach in the outer walls. One of the chambers could thus be observed, and seated on a bed was found Wright's youngest child, an infant, innocently unconscious of all danger, and playing with the bed clothes. Within a few feet of it was a burning candle. The little creature was rescued, and placed in the care of a friend."

Reviews.

Nichol's Series of Standard Divines. Works of Thomas Goodwin, D.D. Vol. VI. Edinburgh: James Nichols, London: James Nisbet & Co. Dublin: W. Robertson. 522 pages.*

This valuable volume is devoted to the great theme of "The work of the Holy Ghost in our Salvation." It is divided into ten books, each containing a number of chapters,—one of them *thirteen*,—and these are occupied with various views of the primary doctrine which fairly exhaust the subject, and leave scarcely anything to be said by others who might follow. A brief statement of the leading topics of each book will show the accuracy of this opinion.

Book 1, gives a brief scheme of the whole work committed to the Holy Spirit in our salvation;—the 2nd, the necessity of regeneration;—the 3rd, the necessity of regeneration, as reconciling us to God;—the 4th, regeneration as being begotten unto God;—the 5th, the new creature, being a change of heart;—the 6th, regeneration, as a work far above the greatest enlightenment of natural conscience; (this is a most valuable dissertation in *thirteen* chapters)—the 7th, the difference between the Holy Spirit's work in temporary believers and the truly called of God;—the 8th, the three parts of regeneration—humiliation for sin—faith in Christ for justification, — and practical holiness;—the 9th, the greatness of the divine power in our regeneration;—and the 10th, the inherent and essential properties of holiness.

To those who are at all acquainted with the writings of Dr. Goodwin, it is superfluous to say that this volume is among the most valuable in our British Theology. John Howe, in his masterly work on the Holy Spirit is, both profound and comprehensive; but we question whether even that great man has equalled Dr. Goodwin in the elaborate view taken of the subject. Howe deals chiefly in principles, but Dr. Goodwin goes deeper into detail; and while the former appears the more majestic, the latter presents himself as the more *useful* man.

We should be wanting in common justice to our readers did we not urge upon them by all possible means to purchase this volume and to *master* its contents. It is no ephemeral production like too many works of the present time; but it is a profound, elaborate, and experimental work, on one of the most important questions that can occupy human thought, and one that demands to be better known in order to counteract the loose and dangerous views that a large number of *Arminians*, *Baxterians*, and *Duty-Faith* men, are active in propagating to the *great* dishonour of the Holy Spirit in the mighty work of our redemption. As the present is "the dispensation of the Spirit," it follows that *we* who are privileged to live in it,—to enjoy its ordinances,—and to partake of its fellowship,—should above all other men be well acquainted with the nature and work of that Adorable Person, whose divine power and grace are the source of our life, the

* By some unaccountable oversight, this volume was not noticed in its proper place. This is regretted, and care will be taken that a similar omission shall not occur again.

spring of our consolations, and the sole guarantee of our success in every department of "the work of the Lord."

The following extract on the subject of "Faith," will give the reader some insight into the character of the rich and discriminating divinity which fills the whole volume:—

"But now the common mock-faith, which is in the world, which is so easy, which comes up alone of itself, riseth still out of something in a man's self, is not thus founded upon nothing; their hearts never having been thoroughly emptied of themselves, nor humbled, nor brought to nothing, their faith stands not on the power of God, but upon themselves; and therefore they think it so easy. Their own natural righteousness, goodness of nature, justness of dealing, every good motion, holy duty performed, emboldeneth them to believe and think they shall be saved. And they are deluded by that self-flattery which is in men's hearts, whereby they are apt to believe good news, or anything which may make for themselves, and whereby they think well of themselves, and are loath to think so harshly that they shall be damned. And therefore they are light of belief to think salvation theirs, and to take anything as an evidence of it; even as Haman, when he heard that the king would honour a man, presently he thought, out of his pride and self-flattery, that he was the man whom the king would honour: so says every man's heart naturally, as soon as he hears of such good news as the gospel, I am the man whom God will save. If there were but one to be saved, self-love should easily persuade him he was the man. For pride makes him think better, and hope better, and believe better of himself than of any one else: especially if he hath any natural goodness or acts of righteousness to show for it, which, being his own, he thinks well of. * * * But God razeth down all these to the very foundation, puts a man clean out of conceit with himself, that instead of thinking he is the man whom God will save, he begins to think that, of all men in the world, he is the man who must die, and sees more reason for it than why all the men in the world should be damned; and, instead of having any good in him, he sees he is an ungodly person, void of all grace and goodness, (Romans iv. 3–5) and that he is without all ability, or strength to help himself; no more able to believe than to climb up to heaven." Page 450.

AMERICA; THE ORIGIN OF HER PRESENT CONFLICT, — HER PROSPECT FOR THE SLAVE, &c. By JAMES WILLIAM MASSIE, D.D. LL.D. London: John Snow, 35, Paternoster Row. 472 pages.

America is, at the present moment, passing through a difficult and a dangerous transition state. Having tolerated in her midst a gigantic evil which the mother country left her as a guilty heritage, she is now suffering the consequences of her folly, and through her own unhappy contest, inflicting punishment upon her *once* transgressing parent. Slavery,—that foul blot on the face of our Divine Christianity,—that daring innovation on laws both human and divine,—is the convicted offender in the present dreadful strife, and the unquestionable cause of a conflict, which, for ferocity but little short of malignancy itself, has never been exceeded since wicked war first shed the blood of man. No impartial man can successfully question that the firing of the first gun in the South, was on behalf of their "domestic institutions."

Into the merits of this deplorable dispute it is not our duty or intention to enter. Of all gratuitous services, that is the least to be commended, that volunteers to judge the merits of a foreign struggle. The broad interests of humanity claim an incessant regard, and he is not a man who shuts from his sympathies and help, the claims of the oppressed wherever they are found. But political partizanship is of a totally different kind, being for the most part without principle, honour, or reward.

This volume, by Dr. Massie, will repay a careful perusal. It abounds with interesting incidents, and contains state papers relating to the war, that greatly add to the value of the book. The Doctor expresses his own opinions freely, but he is candid towards other men. Amidst numerous claims, and with much to distract attention, he has nevertheless, produced a work which throws considerable light on the unfortunate struggle in America.

SIX SERMONS ON IMPORTANT SUBJECTS. By C. GORDELIER. London: J. Paul, 1, Chapter House Court.

These are six plain but very useful discourses. The writer does not study "fine expression," or an eloquent style; but he performs a far better part, and that is that he may "edify." And while we would not encourage a slovenly mode of speech, we do not hesitate to declare, that he who "feeds," is ten times over a more valuable man than he who only "pleases." We have on our library shelves many a volume of sermons for which we have given six, or eight shillings, or even the *once* ordinary price of half-a-guinea; but we say it deliberately, that for solid spiritual food, we should prefer these plain discourses, the whole of which may be purchased for *sixpence*.

We regret that we have only room for the following extract from the sermon on "Quenching the Spirit:"

"The Spirit is quenched also by the indulgence of secret sins—this must be self-evident—but I name it, that if possible, some who may be guilty of secret faults may be awakened out of their sinful sleep. You who may be slaves to habits which put out the fire of your soul, think of David's prayer, and take right hold of it—"Cleanse thou me from secret faults." "Keep back thy servant from presumptuous sins." By the practice of every sin, secret or known, you bring yourself to the verge of a dreadful precipice; pray then to be kept back by God's restraining grace; for should you fall into that dark abyss from which you have once been saved, you will find no atonement there to break your fall; think of those awful words just cited—that "it is impossible to renew them again to repentance who have crucified to themselves afresh the Son of God, and put him to an open shame." Sin and grace in the heart cannot be; they cannot be mixed; there is but one throne in the heart of our affections—it must be God's alone or that of Satan. Those who indulge in any sinful habit of mind, though unobserved to any mortal eye but themselves, will soon find to their sad cost that the Lord has departed from them. There is no communion at the throne of grace—the word of God is not relished—worship itself becomes a tax—preaching becomes unprofitable, because the Spirit is quenched."

BRIEF NOTICES.

A Dialogue between a Churchman and a Dissenter. By a Working Man. London: Alabaster and Passmore. 48 pages. Dialogues, above all other productions, require tact, knowledge, and candour, otherwise they are tame, or one-sided things. The one now before us is really superior to the class of such publications. It is an impartial representation of the points at issue between "a Churchman and Dissenter," and will, wherever it may circulate, do solid service to the cause of Dissent. But why does not the writer give his name? Nothing is gained by adopting the *anonymous*.

Quarterly Journal of the East Lancashire Union. Nos. 1 and 2.—This is a Quarterly Journal issued by brethren in the North, who it appears, intend a closer union than has existed heretofore. Good—provided they keep fast hold of gospel truth as the bond of their union; otherwise it will be but "a rope of sand." Even the loving heart of the apostle John regarded truth before union when he wrote, "If there

spring of our consolations, and the sole guarantee of our success in every department of "the work of the Lord."

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"The Spirit is quenched also by the indulgence of secret sins—this must be self-evident—but I name it, that if possible, some who may be guilty of secret faults may be awakened out of their sinful sleep. You who may be slaves to habits which put out the fire of your soul, think of David's prayer, and take right hold of it—"Cleanse thou me from secret faults." "Keep back thy servant from presumptuous sins." By the practice of every sin, secret or known, you bring yourself to the verge of a dreadful precipice; pray then to be kept back by God's restraining grace; for should you fall into that dark abyss from which you have once been saved, you will find no atonement there to break your fall; think of those awful words just cited—that "it is impossible to renew them again to repentance who have crucified to themselves afresh the Son of God, and put him to an open shame." Sin and grace in the heart cannot be; they cannot be mixed; there is but one throne in the heart of our affections—it must be God's alone or that of Satan. Those who indulge in any sinful habit of mind, though unobserved to any mortal eye but themselves, will soon find to their sad cost that the Lord has departed from them. There is no communion at the throne of grace—the word of God is not relished—worship itself becomes a tax—preaching becomes unprofitable, because the Spirit is quenched."

BRIEF NOTICES.

A Dialogue between a Churchman and a Dissenter. By a Working Man. London: Alabaster and Passmore. 48 pages. Dialogues, above all other productions, require tact, knowledge, and candour, otherwise they are tame, or one-sided things. The one now before us is really superior to the class of such publications. It is an impartial representation of the points at issue between "a Churchman and Dissenter," and will, wherever it may circulate, do solid service to the cause of Dissent. But why does not the writer give his name? Nothing is gained by adopting the *anonymous*.

Quarterly Journal of the East Lancashire Union. Nos. 1 and 2.—This is a Quarterly Journal issued by brethren in the North, who it appears, intend a closer union than has existed heretofore. Good—provided they keep fast hold of gospel truth as the bond of their union; otherwise it will be but "a rope of sand." Even the loving heart of the apostle John regarded truth before union when he wrote, "If there

come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." We trust our brethren will be equally faithful with this most affectionate apostle, for some strange sentiments were broached in the North two or three years ago, and we have not heard that they have been *publicly* recalled.

Intelligence.

UNBENDING FIDELITY.

The Bishop of Oxford, whose general opinions are open to grave exception, recently delivered a charge to his clergy, on a visitation at Aylesbury. From that address we make the following extracts, and commend them to the careful perusal of our readers:—

"The energy of corruption always accompanied any special good that was given to us. The eating rust would break out in the most polished steel, and in order to find out their peculiar danger they must examine their special blessings. Those were undoubtedly the liberty of thought and of action which they enjoyed. The abundance of material comfort had been distributed through all ranks of society, and had tended to produce a remarkable character of general respectability among us. There had also been a great spread of intellectual cultivation, which, of not of a very high order was yet of great superficial extent. It was not difficult to see the temptations to evil which must accompany such blessings. A people having them must be tempted to overvalue wealth, to refrain from exercising due parental control, and to indulge in luxuriousness which might degenerate into sensuality. The licence thus afforded might be tempted, by the prevalence of liberty, to assert itself against all command, both earthly and heavenly, while the rapid growth of physical inquiry was directing its attention to the presence among us of the supernatural, and secondly, against the distinctiveness, and so, the reality of revelation. These were our special dangers; and how were they to be met. There was certainly a terrible tendency among us to worship wealth, and to make life, as far as possible, soft and luxurious. The rule of parental authority was never less asserted or adopted than at present. Would to God he could stop there; but he feared there were grounds for the assertion that the difficulties connected with social relations were, in a great degree, discouraging, and that the poisonous presence of secret vice was proportionately spreading among the middle and upper classes. Yet, as to that, too, their conduct must in effect be the same. They had God's revelation and God's law, and they must cleave to it wholly and determinedly. No indolence of spirit must make them yield up the contention for truth which in all generations God's witnesses had had to maintain. No illusive promises of intellectual advancement should be suffered to lead them from the Gospel; but holding fast to the word of truth, and striving earnestly for the faith delivered to the saints, they must not fear to say, with the apostle of the Gentiles, 'They that preach any other gospel than that ye have received, let them be accursed.' This was neither the time nor the place for any refusal. No sacrifice could be too costly which would bring us back to the unbroken unity of the early church. But that unity was an agreement in the truth. *As Christian men, we could not buy concord at the price of truth. If every man could be brought into communion by the sacrifice of one word of truth we ought not to do it. We could not alter God's word.* We were sworn to contend earnestly for the faith once delivered to the saints; and how could we do this if we once consented through the use of an ambiguous kind of concession to conceal real differences under the pretence of agreement?

CUBA.

"It is the Lord's day; but no Protestant worship is allowed in Havanna. Even the British Consul must confine his observance to his domestic circle. No one is allowed to reside permanently in Cuba who does not *profess* Romanism. We went to the cathedral where the bones of the great Columbus lie at rest. The congregation was very small, outnumbered, in fact, by the body of priests performing mass. The music was fine, and the voices good. A sermon was delivered with great animation and eloquence by a Jesuit.

There is great dread of a slave insurrection in Cuba. Residents assure us that the slaves on the estates are very cruelly treated. In crop time they are made to work twenty hours out of the twenty-four, and are fed upon very poor food. Owing to the high price of slaves now, they are said to be better cared for: few slaves on the plantations live more than seven or eight years. Domestic slaves are much better treated, and living in towns, both know, and are able to avail themselves of, the wild slave laws which characterize the Spanish rule. Artisans can hire their time of their owners, and are often able to purchase their freedom. They can compel their owners to fix a fair valuation on their services, and to receive its price. There are said to be 350,000 free coloured people in Cuba, who, it is expected, will join the slaves in case of an insurrection. The free blacks are wholly excluded from all government offices and places of public trust.

Slaves are not put up to auction, but sold by private contract. The papers teem with advertisements like the following. They stand between advertisements of house and landed property, and headed "Slaves."

"For 900 dollars, a negro, tobacconist, coachman, and cook of unimprovable qualities."

"A creole negro, 18 years of age, in the house of the advertiser for the last eight years; very strong, agile, and humble, very obliging, with good principles, and fitted for any office; for 1,400 dollars, and without reference to his daily costume. Also, a brown girl, 19 years of age, creole, strong and robust, a good seamstress and washerwoman, very obliging; at 1,300 dollars."

"A negress of 20 years of age, robust, and very handsome, a laundress, cook, and maid-servant, for 1,250 dollars, warranted without defect or any disorder."

"For the field, four excellent labourers, of whom one has recently given birth to a boy."

"A creole negress, 22 years old, an excellent seamstress, a good laundress, and acquainted with cooking, very clean, and well fitted for the service of ladies; humble, sound, and without defects; at the lowest price, 1,500 dollars."

There are planters who think that there are already too many slaves for the safety of the island, and who would be glad to see the slave-trade stopped. They dare not, however, make their views publicly known.

Numerous Americans have come in to-day, from the Convention at Charlestown. They report that the Democratic party has broken up. The Southern men assure us that it is ominous of secession, at which our Northern friends laugh. One delegate argued thus:—A disruption must come. The slave states will not belong to a government which will not protect their property. (By property it was understood that slaves were meant.) What is a government for, but to protect property? A man may defend himself, his own life, but his property he cannot. This protection, the Federal government, under Northern influences, will not afford, and no alter-

native is left the South but separation."

[*This confirms the general opinion that the sole object of the South, in the present fierce American War, is the preservation of their "property" in slaves. Alas for Christian America!*—ED.]

JAPAN.

Japan comprises three principal islands, as well as numerous smaller ones, containing a population supposed to amount to thirty or forty millions of people, whose chief religious denominations are the Sintoos and Buddhists. The Sintoo system includes numerous idols and imaginary saints, whose temples are often beautifully placed in shady groves, inviting the worshippers to pleasant repose.

Japan was first made known to Europe by Marco Polo, a celebrated traveller, at the close of the thirteenth century. From that period to the present time, intercourse, on a very small scale, has been maintained with it by the English, Portuguese, Dutch, Russians, and Americans.

In the year 1852, the American government despatched a squadron of ships to Japan, under the command of Commodore Perry, the result of which has been, that the Japanese have been induced to conclude a treaty with the Americans, that the country should be opened to commerce; and similar advantages have also been granted to Russia, France, and Great Britain.

They have a deep-rooted hatred against Christianity, arising from the tyrannous conduct of the Jesuits and other Roman Catholics introduced into the country by the Portuguese in the sixteenth century, who were forcibly expelled in 1637. To overcome this prejudice, wisdom must be sought from above, and the prayer of faith must ascend to Him who hath the hearts of all men at his disposal.

The Japanese are a reading people. They have printed books of history, geography, science, art, poetry and fiction. Education, indeed, is universal in Japan, children of the lowest grade being sent to school. They are also skilful agriculturists and gardeners, producing most of the tropical fruits and plants, and also those of the more temperate climates.

The idol shops are among the most curious as well as the most painful sights to be met with in the towns and cities, where idols are manufactured to meet the tastes of the lowest as well as that of the wealthy, varying in size, to suit the condition of either. The extensiveness of their idolatry is shown by a description of one of their most celebrated temples. It contains a gigantic idol, the master of the air, with thirty-six arms. Sixteen black images, larger than life, surround it; and on either side there are two rows of gilt figures, with twenty arms each. Beyond these, idols upon idols are arranged in tiers to the enormous amount of more than thirty thousand in all.

Painful as these details must be to those who have enjoyed the blessed privileges of a Christian land, yet we know that the word of the living God standeth sure—"The idols He shall utterly abolish." Meanwhile there must be no slackening of the hands, no withholding of the silver and gold, no drawing back from exertion, but rather we must labour on for the love of Christ.—*Miss. Recorder.*

THE ISLANDS OF THE SEA.

In fifty years the gospel has entered more than two hundred islands in the South Pacific ocean,

and at least a quarter of a million of persons have abandoned idolatry and savage habits, and been elevated by Christianity into heroism and Christian love.

In the Friendly and Fiji Islands there are nearly 1,200 local preachers, and thirty-six native assistant missionaries. So completely is idolatry abolished in the Friendly Islands, a missionary recently returning to England could not obtain an idol as a curiosity.

In 1856, Mr. Ellis spent a Sabbath at a village in Madagascar. Then a few Christians came by stealth, and they met for prayer by night. Now in the same village, the chief room in the largest house in the place was opened in broad day, and was thronged with simple and devout worshippers, while numbers crowded around on the outside.

PRESENTATION SERVICE.

Ystradyfodwg.—On Monday evening, February 22nd, a very interesting meeting was held at Nebo Baptist Chapel, Ystrad, near Pontypridd. Dr. Price, Aberdare, delivered, to a crowded audience, a most instructive lecture on "Bunyan and his Times." E. Roberts, Pontypridd, presided. At the close of the lecture, the chairman, on behalf of Mr. E. Davies, Bylfa, one of Nebo deacons, presented to the young pastor of the church, Mr. J. Rufus Williams, 17 vols. being the whole published of "Nichol's Series," Mr. Davies means to present his pastor with the whole series, in all, 60 vols. The pastor, with much feeling, and in appropriate terms acknowledged the valuable gift of his most excellent friend. One of the hearers, Mr. R. David, Shopygary, had ordered a very valuable book, to present Mr. Williams with, but the book had not come. The following day, one of the members gave the pastor *one pound*, to buy whatever book he thinks proper. Pastor, church and congregation are of one heart and one soul.

BAPTIST EVANGELICAL SOCIETY.

On Wednesday evening, April 20th, a sermon will be preached on behalf of the society, at Soho Chapel (Mr. Pells), Oxford-street, by the Rev. E. Parker, of Farsley. Service, seven o'clock.

On Thursday evening, April 21st, also a sermon, at Salem Chapel (Mr. Bloomfield's), Meard's Court, Soho, by Rev. J. Webb, of Ipswich. Service, seven o'clock.

On Friday afternoon, April 22nd, the annual meeting of the subscribers and messengers, at the Baptist library, 2, Took's Court, Chancery Lane. Three o'clock.

On Thursday, April 28th, a public meeting, at Little Alie-street Chapel (Mr. Dickerson's), Goodman's Fields. The chair to be taken at half-past six.

The Secretaries will be much obliged if those friends who have not yet paid their subscriptions, will do so, as early as possible.

HILL CLIFF, CHESHIRE.

On Friday, February 19th, Thomas Aked, Esq., Harrogate, and Mr. Harvey, Little Leigh, visited Hill Cliff, for the purpose of promoting a revival of religion. A public meeting was held in the chapel, in the evening, when impressive addresses were delivered by the pastor, and the above, to a numerous congregation.

A local tract society has been commenced, and is actively engaged in spreading the truths of the gospel. The rules, which appeared in the *Primitive Church Magazine*, for September, 1862, have been adopted by us.

BAPTISM.

HUNSLET.—On Sunday, March 7th, five persons were baptised at Hunslet Baptist Chapel, by Mr. R. Ward, minister of the place.

DEATH.

FEBRUARY 11TH, 1864.—At the Longholme, Rawtenstall, aged 42 years, Miss Alice Hall, daughter of the late Mr. Wm. Hall, and was interred on the 16th, at the Wesleyan chapel, Rawtenstall, when Mr. Nichols, of Sunnyside, and Mr. R. Woodfin (Wesleyan), officiated on the mournful occasion.

Miss Hall was baptised by Mr. Nichols, of Sunnyside, on the 19th of March, 1843, and continued under his ministry for the last 28 years, sustaining a long and honourable profession of attachment to the cause of truth, and the ordinances as they have been delivered unto us; and now a large circle of friends have to say, "Lover and friend hast thou put far from me, and mine acquaintance into darkness." (Psalm lxxxviii. 18)

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

	£.	s.	d.
Rev. James Smith, Newmarket, 2 years .....S.	1	0	0
Salem Chapel, Meard's Court, by Rev. Jas. Bloomfield, D.	0	10	6
Mr. H. Cousens, Buckhurst Hill .....S.	0	10	0
Miss Ashlin, London .....S.	0	10	0
Collected by Mr. Whitehead.			
Mr. D. Town, Stanningley....	0	2	6
At Bramley.			
Mr. William Bradshaw	0	5	0
Mr. John Bradshaw	0	5	0
Mr. J. Wenn	0	10	6
Mr. John Gant	0	2	6
Two Friends	0	2	6
Mr. E. Mirfield and Miss Trickett, 1s. each	0	2	0
Mr. George Scarlett, Armley..	0	2	6
Mr. J. Stewart, Hunslet.....	0	1	6
Mr. W. Parkinson, Hunslet..	0	5	0
At Chapel Fold.			
Mr. J. Mitchel, annual ....S.	0	10	0
Mr. Thomas Haley.....	0	10	0
Mr. John Hutchinson.....	0	5	0
Mr. Edwin Walker.....	0	5	0
Rev. S. Hall.....	0	4	0
Mr. Benjamin Dearden	0	2	6
Mr. George Taylor	0	2	6
Mr. Joseph Travis	0	2	6
Miss Bailey, Mrs. Oldroyd, and Mrs. Smith, 1s. each..	0	3	0
Rev. W. S. Albrecht, Mirfield.	0	5	0
At Burnley.			
Mr. R. J. Hurtley	0	10	0
Mrs. Broxup	0	5	0
Mrs. Jackson	0	5	0
Mr. B. Jackson, Junior.....	0	5	0
Mr. Joshua Nutlir	0	5	0
Mr. William Whitaker	0	5	0
Miss Elizabeth Whitaker	0	2	6
Mr. Job Bury	0	1	6
At Nelson.			
Mr. John Browne	0	2	6
Mr. E. Martin.....	0	2	6
Mrs. Sagar	0	2	6
A Friend	0	2	0
Mr. Riley, Mr. Brown, Mr. Lord, & Mrs. Lee, 1s. each	0	4	0
At Brierclife.			
Mr. John Heap	0	5	0
Mrs. Robertshaw, Annual S.	0	5	0
Mr. J. Smith	0	5	0
A Friend	0	5	0
A few Friends.....	0	4	0
Mr. James Jackson.....	0	2	6
Mr. Henry Proctor.....	0	2	6
Mr. James Leaver	0	2	0
Mr. Thomas Sutcliffe	0	2	0
Mr. J. Hartley, Mr. J. Edmondson, Mr. T. Taylor, and Mr. J. Barker, 1s. 6d each	0	6	0
Mr. T. Barker, Mr. J. Guyers, Mr. L. Halstead, Mr. J. Greenwood, Mr. B. Leaver, Mr. R. Nuttall, & Mr. J.W. Sellers, 1s. each.	0	7	0
At Colne.			
Mr. Samuel Greenwood.....	0	10	0
Mr, Henry Dean.....	0	5	0
Mr. William Hewitt	0	5	0
Mr. J. Tomlinson	0	5	0
Mrs. John Hartley	0	5	0
Mrs. Robinson.....	0	5	0
Mrs. Spencer	0	5	0
Mrs. James Hartley	0	5	0
Mr. Thomas Hartley	0	5	0
Mr. R. H. Bateman	0	2	6
Mr. Richard Elliott.....	0	2	6
Mr. Henry Smith.....	0	2	6
Mr. William Sagar.....	0	2	6
Mr. Bottrell.....	0	2	6
Mr. William Varley	0	3	0
Friends.....	0	2	6

	£.	s.	d.
Mrs. Cook and Mr. J. Hartley, 1s. each	0	2	0
Collected at Earby			
Mr. John Shaw .....Annual	0	5	0
Mr. Nathan Watson	0	2	6
Mrs. Crowther.....	0	2	6
Friends.....	0	2	6
Mr. T. Turner and Mr. R. Bailey, 1s. each	0	2	0
At Satterforth.			
Mr. Richard Peel ....Annual	0	5	0
Rev. Isaac Brown	0	2	6
Mr. Joseph Brown.....	0	2	6
Mr. Joseph Barrett.....	0	2	6
Friends.....	0	2	10
At Barnoldswick.			
Messrs. J. Slater and Sons....	0	4	0
Mr. Turner	0	2	6
Mr. John Blackburn	0	2	6
Mr. Greenwood Wilkinson....	0	2	6
Friends.....	0	2	6
Mrs. Dean, Mr. S. Pickles, and Mr. J. Slater, Junior. 2s. each.	0	6	0
Mr. J. Petty, W. Watson, R. Bailey & F. Watson, 1s. each	0	4	0
At Padiham.			
Mr. John Harrison.....	0	2	6
Mr. William Foster.....	0	1	0
At Sabden.			
Mrs. Duerdin	0	5	0
Mrs. Hoyle	0	7	6
Mr. Joseph Bate.....	0	2	6
Mr. John Taylor.....	0	2	6
Mr. Jonathan Hargreaves....	0	2	6
Mr. John Bennett	0	2	0
Mr. J. Foster & H. Howarth, 1s. each.....	0	2	0
At Haggate.			
Mr. A. Altham, and Mr. Peter Holgate	0	16	0
At Shipton.			
Mrs. Ellison.....	0	2	6
Two Friends	0	1	3
Mr. J. Windle, J. Winterbottom, Mrs. Cragg, and Miss Robinson, 1s. each..	0	4	0
At Long Preston.			
Mr. Thomas Wrathall	0	5	0
Mr. Thomas Armistead	0	5	0
Miss J. Holgate	0	5	0
Mrs. Taylor.....	0	5	0
Mr. Thomas Guy	0	2	6
Mr. Richard Lord	0	2	6
Two Friends	0	3	0
Rev. R. Isherwood, Hillifield..	0	2	6
At Connonly			
Mrs. Joseph Laycock, and Mr. Sam Watson	0	5	6
Mr. James Archer	0	2	0
At Sutton, in Craven.			
Rev. W. E. Archer.....	0	5	0
Mr. John Green	0	10	0
Mr. Peter Barnett	0	5	0
Mrs. James Wilson ..Annual	0	5	0
Mrs. James Hartley ..Annual	0	5	0
Mr. John Parkinson	0	2	6
Mr. Charles Asquith	0	2	6
Mr. Robt. Smith, R. Smith, Rowland Smith, and Mrs. Walton, 1s. each.....	0	4	0
At Slack Lane.			
Mr. Isaac Holden, Oakworth..	1	1	0
Mr. William Town.....	0	10	0
Mr. P. Rennie.....	0	5	0
Mr. William Midgley.....	0	5	0
Mr. J. Wright, of Howarth ..	0	5	0
Rev. Job Lee	0	2	6
Mrs. W. Lambert	0	2	6
Mr. Thomas Sugden	0	2	6
Mr. William Bottomley.....	0	2	6
Mr. David Shuttleworth.....	0	3	0
Mr. William Midgley.....	0	3	0
Mr. John Burwin	0	2	6
Mr. Heaton Hall.....	0	2	6
Mr. Thomas Hall	0	2	6
Mrs. Sugden	0	2	6
Mrs. Waterhouse and Mr. Smith, 1s. each	0	2	0

RECEIVED FOR THE BAPTIST EVANGELICAL SOCIETY.

Collected by the Rev. E. Parker, at Glasgow.

A Friend.....M.	2	0	0
John Street Baptist Church..	3	0	0
Mr. T. Dunn	0	10	0
Mr. James Ormond	0	10	0
Messrs. J. and F. Bell.....	0	5	0
M. and K.....	0	5	0
J. C.....	0	5	0
A Friend	0	5	0
Collected at the Baronial Hall.	3	11	0
Messrs. Taylor and Wilson..	1	0	0
Mr. R. Clemming	0	5	0
Misses Watson	0	5	0
Mrs. Robertson	0	5	0
Mr. D. Williams.....	0	5	0
Miss Smith	0	2	6
A Friend	0	1	0
Mr. Wilson	0	2	6
At Paisley.			
Messrs. J. and P. Coats.....	5	0	0
Mr. T. W. Macalpine.....	0	10	0